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sufficiently, namely, the individualistic element in the Stoic ethics. He comments fully on their enthusiasm for humanity and their insistence upon the social character of morality, but it ought at the same time to be pointed out that at the core there was this strong individualistic strain, a tendency on the part of the Stoic to maintain the "four-square" attitude toward life and to save his soul alive whatever might befall. Their doctrine of suicide, *e. g.*, is an indication of this.

The chapter on "The Present-day Value of Stoicism," successfully and interestingly enforces the thesis that Stoicism is something more than a subject of antiquarian interest, and in the Appendix the author applies some of the results of his study to the ever-present question of Pragmatism. The study of Stoicism indeed is an appropriate propædeutic to the considerations of this modern "discovery." If Stoicism had been better known and understood the said "discovery" might possibly not have been made.

In sum, Professor Davidson has placed several classes of readers in his debt by this clear, level-headed, and yet sympathetic piece of work. He is surely underestimating the vitality of philosophy in supposing that it is in these days confined to a place in university curricula, and we believe that his book will be of profit and interest not only to the professed student, but to many laymen who preserve a hankering for the things of the mind.

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THE REFORM MOVEMENT IN JUDAISM. By David Philipson.
New York: The Macmillan Co., 1907. Pp. 581.

Dr. Philipson has embodied in his book a large amount of interesting material bearing on the history of the Jews in Europe and in this country during the past century. A great deal of this material, such as resolutions and reports of committees of various conferences, was not easily accessible, and the author has done valuable service in putting this material together and making what is, on the whole, a very readable book on an interesting phase in the history of Judaism.

It might, perhaps, have been better if, in the body of the book,

he had confined himself to the continuous narrative and had placed all the documentary material in a special appendix. Under the present plan the discussion of details is apt to be discursive, and hardly of interest to the general reader, for whom the work is largely intended. Again, important as the part is that Germany has taken in this movement, it is, however, out of proportion to devote eight out of the thirteen chapters to events in Germany; and certainly the three Rabbinical Conferences from 1844 to 1846 do not deserve 120 pages—more than one fourth of the entire work. In return, somewhat more space might have been devoted to the history of the movement in the United States, where it has acquired a much greater significance than anywhere else.

While, as a narrative of the chief events, the book can be recommended as a reliable guide prepared with care and industry, there is entirely lacking any attempt at a philosophical insight into the significance of the movement, nor is its connection with concurrent religious and philosophic thought outside of the sphere of Judaism brought out. The reader may peruse this book from beginning to end without obtaining a definite idea of what the reform movement stands for beyond the casting aside of old—and in some cases worn-out—customs. In a work of this kind one naturally looks for a clear indication of the attitude taken by reformed Judaism toward such leading questions as the conception of God, prayer, inspiration, revelation, and above all an attempt, at least, at a solution of the most interesting problem of all—the exact relationship of a religion, claiming to be universal, to such a doctrine as that of the special mission of Israel, which is logical enough in the case of a “separatist” religious community, but which it is difficult to reconcile with a faith of universal extent.

While in a book on the reform movement one does not look for a full treatment of opposing currents, yet, with the exception of the third chapter, dealing with an incident in the city of Breslau, one learns very little of the leading figures in the “orthodox” camp.

The value of the work as an historic one is thus seriously impaired, for a movement within a religious body becomes intelligible only when treated in connection with the history of the body as a whole.

M. J.